1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

643 669 virtual dictator of Arabia, to whom the world to-day accords its sincere admiration.

At the time of which I speak, however—in 1912—
622 Nauaf, the son of Nuri Sha'lan, was at war against the
619 hereditary enemy of the Ruala, the Shammar Bedouins
721 and their ruler, Ibn Rashid, who held Jauf. The capture of that oasis was the objective of long and bitter fighting. Much blood was shed; every year took its long toll of human lives. Now, however, Nauaf had come close to his goal and soon Jauf actually fell into his hands.

114 Nauaf had three sons, amongst whom was the young Prince, Amir Fuaz; it is with him I would begin my tale. For to this child I owe the fact that I was privileged to live with the Ruala as one of them, that I was permitted to visit them eleven times in twenty-two years; that I wandered, hunted, and fought with them; that on horseback or camel-back, I crossed and recrossed their grazing-grounds year in and year out; that I was adopted into the tribe as a Rueyli chieftain; and that they knew and loved me as I knew and loved them.

856 868 Amir Fuaz was just eight years of age. Even so, he already had the reputation of being an adroit rider and a good shot, though his legs were yet rather short to grip the flanks of a mare and his arms to weak to balance a carbine for any length of time. "Wordly learning", as the Arabs call reading and writing, held no interest for him. He preferred to go camel-riding with me or to join
777 in the hunt. His mother, Misha'il, who had gone blind, proudly related to me that it was an omen of good for the future that Nuri Sha'lan had laid the halter of his war-mare and a silver *khanjar* in the boy's cradle. The

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

still living at the time of my last stay with the Ruala, had died.

Nuri was very astonished, but very happy, to see me again, well and in high spirits. He led me to his private room, which he had furnished according to his Bedouin taste. It was just like the interior of a Bedouin tent, with its coffee-hearth, its heap of white ashes, its mattresses and a profusion of cushions, which, propped against camel-saddles, were a positive incentive to indolence.

A broad-shouldered hunting-falcon stood on a foot-high perch, one powerful talon hidden under its plumage, ready to strike. Nuri removed its leather hood. Great black eyes glared at us and the bird crooned. Then old Nuri called for a pigeon and threw it into the air. With a movement swift as lightning, too swift for the eye to follow, the falcon pounced upon its prey and ripped it open.

Cruelty is inseparable from the Bedouin. He enjoys seeing blood flow. Old Nuri seemed to renew his youthful ardour as he played thus with his falcon. In this world the strong do not always fight with the strong; the weak are so often victims of sheer brutality. In Arabia, in particular, this can never be forgotten.

A week later I resumed my journey. Nuri had given me, as travelling companion and guard, Faris ibn Naif es-Sa'bi, a young Shammar Bedouin, so that I might make my way unmolested to the old chief's great tribe in the neighbourhood of Wadi Sirhan and the red sand of the far-off Nufud desert.

It was curious that a Shammar should act as my conductor to the Ruala, for these tribes have been bitter,

l: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

nay deadly, enemies for centuries. But the family of 619 ●
Faris had, because of a blood-feud, been living with the 628
Ruala for the past sixteen years. This accounted for the fact that a Shammar could act as my protector in the territory of his tribe's deadly enemies; but the choice also displayed Nuri's wisdom. Being a Shammar, Faris could safeguard me with the enemies of the Ruala, while as Nuri's confidant, he could answer for me before every Rueyli.

Faris was an exceptional man. From the moment of 157
our first meeting, when Nuri introduced him to me, I felt that this must be more than a mere chance acquaintance. The softness of his voice, as he wished me "Peace", and the grip of his strong, manly hand in an instant disclosed to me the open and pure soul of the young Bedouin. Under his hair-cloth cloak beat a heart so affectionate, yet so stout, that I must confess I have never encountered its like among the children of men. To his last breath he was the truest friend I have ever known. Faris was also one of the handsomest men I have ever met. His noble, oval face was unforgettable, with its gentle, dark eyes. His wonderful hair and beard, his flowing shepherd's cloak, made him a striking figure. Tender and gentle as he was, Faris was yet among the boldest and bravest of Ishmaelites. Perhaps he was living two thousand years too late.

After we had left the old suburbs of Damascus be- 487
hind us, our way led through walnut, olive and apricot orchards into the great open spaces. Majestically the snow-capped peaks of the Syrian mountains rose into

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

726 Our leader slipped from his *dhalul* and called back joyously: "Jirad ibn Jeneyb!" It was one of the *shiyukhs* of the Beni Sakhr, and an old acquaintance of Faris.

726 619 In a trice the Beni Sakhr broke cover and pressed about us. We were deluged with questions as they led us to their camp, a few hours' distant. On the way Faris told them of the capture of a scout of their tribe and of our peaceable journey of inquiry into their grazing-grounds. Ever and again Ibn Jeneyb protested that the Beni Sakhr were at "unclouded peace" with the Ruala and that the captured spy must be a robber and an outcast from the tribe, who wanted to plunder the Ruala on his own account.

4867 When we had dismounted in his camp, Ibn Jeneyb had a camel slaughtered before our eyes. A slave caught its blood in a bowl. He then tore up a bunch of herbs, dipped it in the blood, and with this brush painted the tribal emblem on the necks and flanks of our riding-camels. This was to serve, as it were, as a guarantee of our peaceful intentions and as a safe conduct among the rest of the Beni Sakhr.

A small detachment of them were still pursuing Bedouins of the northwestern lava region, who had broken into the Wadi Sirhan and, the day before, had fallen on Beni Sakhr herders, grazing their camels. The raiders lost one dead—it was his corpse we had found—while the Beni Sakhr had two men wounded.

763 I visited these wounded men and found one of them, with two ghastly bullet wounds in his chest and abdomen, lying at the point of death. I did my best to save him—I had my case of surgical instruments, mor-

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

763 Getting up hastily, he folded the wet, bloody winding-
[764] sheet over the corpse and directed his slaves to dig a grave for him in the sand. Without ceremony or any show of emotion, it was borne away and given into the keeping of the earth.

619 After parting from the Beni Sakhr, we moved back by slow marches toward the hill lands of Bir Hausa, which abound in game.

At the wells we fell in with camel-riders watering a herd. They were Sharrarat, and friendly to the Ruala—luckily, as it turned out. They helped us to draw water from the holes fifty feet deep; and in the evening we withdrew with them into the protecting hills, camping in a rocky hollow, with sentries posted on the black pinnacles. The stars sparkled down on us as we ate sup-
[262] per. It consisted of the roasted flesh of a camel calf, very tender, crisp bread-cakes and fresh camel milk, followed by the customary "dessert" of dates mixed with sour sheep butter. It was after midnight before we rolled up in our cloaks, each man with his loaded carbine under his head. For we did not completely trust the Sharrarat, even though we had eaten and drunk together and they lived under Nuri Sha'lan's "heel." But the night passed peacefully, and on the morrow, after we had exchanged trifling presents, we bade good-bye to our hosts.

l: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

VIII

Panther and Ostrich

SEVERAL DAYS WERE spent by us among the volcanic table-mountains of the Jabal Tubayk. Precipitous cliffs, riven and pinnacled rocks rise some six hundred feet from flower-sprinkled level pastures and valleys strewn with black lava boulders. It is a country of savage beauty, in which gazelles and game birds are numerous.

There Faris and I, out after game, chanced to come on three tents tucked away in a hollow. They belonged to members of that curious folk, the Sulkan (singular: Sleyb)—nomadic hunters and handicraftsmen. In the popular sense they resemble the gypsies. Like them they doctor man and beast, love music, are fortune-tellers, and have a weakness for things occult and superstitious.

As hunters, trackers and scouts the Sulkan surpass the other Bedouins, and they know the desert better than any other nomads. Many a secluded water-hole is known only to them. Their origin is a mystery. They are few in number, but are held together by some sort of tribal organization, under a chief; and they pay tribute—"protection money"—to the Ruala and other Bedouin tribes. In return, each of these appoints from among its own tribesmen a "Brother" to the Sulkan, charged with looking after their interests.

The Chief of the Sulkan was then one Ralib welde Tulihan, and it was to this young man that the little camp we had discovered belonged. Ralib, accompanied

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

721 circled about us with rifles ready for action. Then they got out of their cars and advanced towards us, with their rifles cocked.

As they approached, they yelled out that we were spies who had come to reconnoitre their land and camps. One of them recognized the wounded Duleym and began to question him, but the man remained silent, except to say that he would speak only before the *sheykh*. I overheard a few words which clearly showed that we stood in danger of immediate death. I thought it wise at least to warn their Akid.

"We are in Syria. Not only Ibn Meheyd, but also the Fransawi (French) will hold thee answerable for our safety!"

"Then prove thy friendly intentions," he answered.

I proposed that we should accompany him and his men to their camp.

He accepted my proposal only after we had handed over our rifles; our pistols we were allowed to retain.

•619 [361] Following our enemies, we drove in a northeasterly direction. After a few miles we met the first herdsmen and their flocks and herds, and half an hour later the great camp of the allied Fid'an, Saba and Amarat Bedouins came in sight—tent ranged by tent in vast array. All the while new families with pack-camels came in and took their places on the wide plain, while women and slaves hastened to raise the black tents.

769 [623] A young acquaintance of Berjas ibn Hedeyb rode up to us and recognized me. He accompanied us to the large council tent of the assembled *shiyukhs*, and on the way related that a few days earlier some Fid'an had

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

visited the grave of the old Hero-Chief, Turki ibn Meheyd, at Aklat Suab. 769

As an offering to the memory of his forebear (Turki was killed in battle against the Ruala, although his daughter Turkiyye was married to the Ruala chieftain, Sattam ibn Sha'lan) Ibn Meheyd had sacrificed a fat camel over the grave: "So that Allah might read his heart and give him victory over the Ruala." This is a heathen, pre-Islamic custom of the Arabian Bedouins.

It would seem that Ibn Meheyd and his vassals had made not only material, but also spiritual preparations for a decisive war against the Ruala. 619 721

Our enemies were now assembled, and the conference of the chiefs was in full swing when we arrived.

Ibn Meheyd looked aged and the bitterness of his thoughts had hardened his features. This unpleasing impression was deepened by his beard and eyebrows, which he had dyed black. [302]

A thick woollen shawl enveloped his head and throat, despite the warm sunny day. He had been a sufferer for years from a wasting fever which he, like so many other Fid'an Bedouins, had contracted in the unhealthy lowlands of the Euphrates. [164]

On our appearance Ibn Meheyd had risen and taken a step forward, but on recognizing the familiar faces of his enemies, he turned back and beckoned to the leader of his Negro bodyguard. Even to me he had not given the customary salute, but only swept me with a black look. Fortunately, I perceived at once that we had put our heads into a hornet's nest, and I whispered to my 619 721 576

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

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friends on no account to step within the circle of the *shiyukhs* without me.

No word of greeting or otherwise had come from these. Some turned away with ostentatious disdain. Ibn Meheyd, with his back to us, was excitedly whispering into the ear of his black body-servant, who was listening with bent head. The men of the bodyguard stood with eyes fixed on those two, their hands round the butts of the pistols in their belts, ready to draw.

Meanwhile, more by instinct than design, I seated myself close to Ibn Meheyd and motioned Faris and Mijhem to sit down too. (Abd el-Karim and the two slaves were waiting in our motor-car.) Furious ejaculations burst from every mouth at the liberties I was taking. At the sound, Ibn Meheyd turned in surprise; silently he regarded Faris and Mijhem with lowered brows and sinister eyes. I divined, nay, I could feel the murder in his mind. One sign from him, and there was an end of my friends; perhaps of me too.

There was not the fraction of a second to lose. Hailing the despised "coffee-cook" by the hearth, I called out to him: "O boy—strength to thee!" The old Negro looked up, startled, but did not dare to answer me; he only rolled his eyes timidly back and forth between me and his master. Suddenly Ibn Meheyd made a sign and his guardsmen drew their pistols. The last fragments of my courage and self-possession dropped from me and my knees trembled. But—the pistols were not levelled. Faris and Mijhem had been quicker than the guard. With great presence of mind they had whipped out their revolvers and had Ibn Meheyd covered before the black-

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

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amoors could take aim. And this they dared not do now.

This coolness helped to restore my own composure and I cried to the cook reproachfully:

"Is it forbidden in the house of Ibn Meheyd to present the cup of peace to the guest who has alighted at his sanctuary?" The old Negro dithered, as he reluctantly reached for the small china cup that was placed upside down on the handle of a big coffeepot to dry; he turned his face anxiously towards his chieftain. Unwilling to wait any longer, I jumped up and went quickly to the hearth, helped myself to the cup, took the pot from the bed of glowing embers—it burned my fingers cruelly, but I bit down the pain—and poured out the customary measure. Then I went up to Ibn Meheyd and presented the cup to him with the salutation of peace. He looked at me with bowed head from under lowered lids.

He must obey the Law of the Desert; he must take the proffered cup. Nor could he play with the lives of my friends without forfeiting his own. At the first aggressive move, he would be riddled with bullets, for Faris and Mijhem still had their pistols trained on him. He turned from me, but I put my hand on his shoulder: "Peace!" I said. He turned round again, a fanatic light in his eyes; but, despite the angry face, he now opened his lips to bid me peace and asked me to sit in his own seat.

Then, and not till then, Faris and Mijhem dared to put up their weapons; the word "peace" had been formally pronounced by the host. Slaves heaped cushions for us against the camel-saddle.

Ibn Meheyd himself then took the coffee-cup from

h: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

619 721 576 the slave's hand and presented it to me with, "Welcome! May it please thee!" Twice he repeated these words, which are a guarantee of peace and safety. Then Faris and Mijhem also drank with him.

000 To us, used to the ways of Western civilization, such a train of events and their result must seem incomprehensible. But after one has lived a length of time with the Bedouins, one learns to understand that the unwritten laws of the Bedouin social code are closely adapted to the conditions of life in the desert and have sufficed, from time immemorial, to meet its manifold circumstances. Without these rules of the game, indeed, all human life in nomad Arabia would have become extinct long since.

619 728 After I had asked, and Ibn Meheyd had granted me, leave to speak, I set forth the object of my mission and exhorted the assembled *shiyukhs*, with what persuasive eloquence I could muster, to make peace with the Ruala, and, as in former years, share the grazing-grounds like [186] brothers. I dwelt on the advantages of unity and the evils of dissension, and drove home my argument by pointing out that by their present policy they were only playing into the hands of foreign powers, who, after all the Bedouin tribes had been weakened individually, would encompass the complete destruction of them all.

My exhortations and arguments were received in cold silence. Most of the chiefs sat with bent heads and tapped the ground with their camel-sticks in apparent boredom. I felt pretty sure, however, that their indifference was assumed, and I would not let myself be dis-

l: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

couraged. Once more I returned to my task and, mustering all powers of persuasion, I redoubled my effort to bring the benefits of good will and a just peace before their eyes. At length I succeeded in persuading them to abandon their hostile silence and to enter into a sort of discussion with me. But anyone who believes that Bedouins can be persuaded at short order is mistaken. Hours passed. It was close on midnight, when Faris begged to be allowed to speak in the name of Amir Fuaz. Ibn Meheyd nodded. "Peace!" said Faris. "Truly, the Enemy of Life is pressing back the living. The milk from the breast of the desert has turned into dust. Like bitter myrrh does it taste to them that thirst. Our wells are dried up, our pastures are scorched by the sun, our camels are perishing in the land of hunger and thirst, thousands are dying on the paths of the earth. Praise unto God that he still keeps his hand open above your heads, but to the Ruala he has closed his heaven. Far be it from us to come as enemies. We would enter your grassland as your guests."

The words made a deep impression. Faris had spoken as a Bedouin. He had spoken a language they had all understood.

The *shiyukhs* withdrew. For perhaps a half-hour they stood under the stars, among camels, horses and sheep, debating and gesticulating. Then they returned and in silence seated themselves in a circle by the camp-fire. Only Rakan, the Chieftain of the Saba, was missing—an indication that he must have fallen out with Ibn Meheyd and the others with regard to the peace conditions. We knew him to be the wiliest of our enemies

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

and the idea came to me at once that he would try to ambush us on our return journey.

After the coffee-cup had circled once more, Ibn Meheyd leaned back on his cushions and said solemnly:

"O ye assembled ones! It is our wish to keep peace with the Ruala. But it is God's will that there is war between Fuaz ibn-Sha'lan, Tra'd ibn-Milhem (Chief of the Wuld'Ali) and our *shiyukhs*. We decree therefore that there be peace between the tribes, but war between the chieftains."

Thereupon Ibn Meheyd offered me his hand. I grasped it and thanked him and the others in the conclave for their willingness to share their grazing-grounds during the coming summer with the Ruala and Wuld'Ali and for allowing the peoples to live side by side in neighbourly amity. I also expressed my hope that the belligerent chieftains would also soon conclude peace among themselves.

It would have been useless to waste more words on the healing of the breach between the *shiyukhs*. If Ibn Meheyd fulfilled their promise of peace between the tribes, I could be more than content with the result of my journey. It would be no less than a miracle.

It was still dark when I was roused from sleep by the clatter of cooking utensils. The cook was just putting his water-pots on the glowing fire. Enveloped in its acrid smoke, by the threshold, stood the old mare that had carried me to this tent after the conference. I stepped into the open. It was still night, but the stars were paling and in the east the greenish-grey of dawn mantled the

l: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

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desert as with a fine veil. Between the tent-ropes lay our host's camels, chewing the cud. Beyond them spread the softly undulating steppe, and a wonderful fragrance exhaled from it. Everywhere was a stillness and a peace which filled me with awe.

But where were the tents and the herds that at midnight had covered the whole neighbourhood?

I ran into the open a little way and looked about. Far and wide no other tent. Our black shelter lay like a derelict ship on the ocean.

A curious feeling of loneliness came on me for the first time in my life among the Arabs. I had been left with a few companions only, where the evening before thousands had camped round us. Silently the Bedouins had broken camp and they—their women, their children, and their animals—had melted away like a mirage; I could not understand it all.

"Faris! Mijhem!" I called and went to wake the sleepers. Sheykh Nauaf-es-Saleh, in whose tent we had slept, also appeared. I took his hand and asked:

"What does this mean?"

"What doth it mean, thou askest?" he replied. "Ibn Meheyd never breaks his word. The promise he made thee last night he fulfils even this morning."

Ibn Meheyd had evacuated his grazing-grounds to make room for the Ruala!

Nauaf pointed to a group of persons some distance away, now visible in the stronger light. They seemed to be resting, just about where Ibn Meheyd's tent had stood the previous evening.

We rode over and found Ibn Meheyd himself, with

l: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

six men of his bodyguard. They rested on their rugs, Bedouin-fashion, on crossed legs. Beside them was a heap of dead ashes and the three soot-blackened stones on which last night the cook-pots had stood. A brass brazier shed a little warmth, comforting in the chill of the morning. Ibn Meheyd sat holding the wide sleeves of his cloak over it.

He stood up at our approach and, when I had dismounted, he came up to me and put his arm paternally round my shoulders. "My son," said he pleasantly, "dost thou see that Ibn Meheyd has been true to his promise?"

His eyes said more than the few words. I seized his right hand and pressed it gratefully in both my hands. "May God grant thee all thou wishest!" I said in farewell.

"Come to visit me this summer," he called after me, "and pitch thy tent with the Fid'an. Thou art indeed a Rueyli, but we count thee also as one of us. God be with thee wherever thou goest!"

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MDH
Bedouins MJ

XXII

Ali, the "Protector"

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AND NOW THOSE wonderful days with the Ruala had come to an end. I had to say good-bye for a time, because I meant to visit the Fid'an and other Bedouin tribes then roaming the deserts of Mesopotamia and Northern Syria. Several of their chiefs were inveterate enemies of Amir Fuaz, and at odd moments they also fought among themselves. But I knew some of them from earlier days and for the rest I pinned my faith on the inviolable rules of Bedouin hospitality. On the Euphrates I also hoped to find a suitable *rafiq* (courier) who would be qualified by his knowledge of the country and his friendliness with the tribes to act as both guide and guard to me. To assist me, Amir Fuaz gave me a personal letter to Hajem Pasha, who was then in command of the major part of the Fid'an in the Jesirah between the Tigris and Euphrates, while Ibn Meheyd contented himself with the lordship of the minority west of the Euphrates in Syria. Fuaz was closely related to Hajem Pasha, though these ties did not prevent the two chiefs from indulging in mutual pillage and warfare as opportunity offered.

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000 Amir Fuaz advised me to go first to Aleppo and there get in touch with Hajem Pasha's *wukil* (representative), who would see to the transmission of his letter and secure a trustworthy travelling companion for me; and I acted on his advice. I had not been in Aleppo since 1916.

CHAPTER III

STRUCTURE OF SOCIETY

SETTLERS AND NOMADS

621 The Rwala divide human beings into *ḥaḍar*, or those who
619 dwell in permanent houses, and *ʿarab*, or those who dwell in
101 movable tents. Arab, therefore, is the name given throughout
829 the desert to the inhabitant of a black tent only. The phrase is used: "*ʿArabna raḥalow, ʿarabna nazalow*; our Arabs have removed, our Arabs have encamped," in reference to members of the same kin (see below, pp. 48f.). The *ʿarab al-ẓebîla* are members of the same tribe. *ʿArab ad-dîra* is the common name of the nomads who are found in the tilled areas and on their borders, irrespective of the tribe to which they belong. The word *ʿorbân* expresses membership of various clans or tribes. *ʿOrbân ʿala ḍmeiṛ* denotes that in the environs of Ḍmeiṛ are encamped members of various clans and tribes. If the herdsmen or hunters meet an unknown nomad in their territory, they inquire: "*Ent min ên jâ walad*, where art thou from, man?" If he says: "*Min hal-ʿarab*, from these Arabs," they ask: "*Fâḥmîn annak min al-ʿarab mâr min ajj al-ʿorbân*, we know that thou art from the Arabs; but from which of the various Arabs?"

621 The dwellers in houses, *ḥaḍar*, are divided into *ḳarâwne*
221 (the individual is known as *ḳarwâni*), or those who never leave
342 their permanent dwelling, and *raʿw* (or *raʿijje*), or those who change from their permanent dwellings during the rainy season to movable tents. After the sowing of crops in the autumn, the *raʿw* or *raʿijje* leave their villages and with their flocks of goats and sheep make their way into the steppe, where they dwell both in black goat's-hair tents and in gray tents of cotton fabric. At the end of April and in May, when the harvest is near, they return from the steppe to their houses.

101 The Arabs consist of Bedouins and *šwâja* (or *šûjân*). The
233 *šwâja* have two things black, *lehom swâdên*, black tents of goat's hair and flocks of black goats and sheep. These flocks

BLOOD RELATIONSHIP

Beni al-ʿAmm

101 The Rwala belong to the large group of tribes called
● 619 ʿAneze, which is scattered almost throughout the peninsula
614 and is divided into a southern and a northern branch. The southern ʿAneze comprise the tribes from which are descended the Ab-al-Ḥejl, Eben Ṣabbâḥ, Eben Saʿûd, and various clans of the Ḳahaṭân and Muntifeḳ. The northern ʿAneze are the Ẓana Muslim and Ẓana Bišr. The latter includes the Sbaʿa, Fedʿân, and ʿAmârât. The former include the Weld ʿAli and
[602] Rwala, who are also known as the Âl Ġlâs. All the tribes and all the clans of the ʿAneze, in the opinion of the Rwala, have a common father and therefore are their *beni al-ʿamm*, their paternal cousins.

611 Only blood relationship on the father's side bestows the
602 right of *eben al-ʿamm*. It is common to hear such a remark
609 as: "His ancestor was not, at a remote period, our relation on the father's side; how could he now be our paternal cousin? ***min ḳaddim ǧeddeh mâ hu eben al-ʿamm čêf jeṣir lena-bn al-ʿamm.***" or: "The Beni Ṣaḫr are more popular with us than the ʿAmârât, but the latter are closer to us by blood relationship than the former. The Beni Ṣaḫr are foreigners, we and they have no forefather in common. *Beni ṣaḫr arla' lena min al-ʿamârât w-lâčen bel-ḳurba haḏôle akrab lena min haḏôlak beni ṣaḫr aǧânib mâ lena w-lahom ǧidden wâḥed.*"

Ẓbê'ân eben Ḥašmân of the Sirḥân tribe had encamped with the Rwala for more than thirty years (in 1909). He married a Rwala woman, and his sister Maha' married Prince Saṭṭâm, to whom she bore a son, Ṭrâd. Ẓbê'ân undertook warlike expeditions and raids together with the Rwala, he wore their costume, his sons speak like the rest of the Rwala, and yet they still belong to the Sirḥân. Their kin or *ahl*, is not with the Rwala, but with the people of the Sirḥân. The paternal blood relationship, *ʿamâm*, and not the
[628] maternal relationship, *ḫwâl*, forms the kin, *ahl*. If one of the sons of Ẓbê'ân were to kill one of the Rwala, he would have to seek refuge with his *ahl*, the Sirḥân, and the blood of the Rwejli would have to be expiated with the blood of a Sirḥân.
602 Kinsmen on the father's side are more often needed than
827 those on the mother's side, *ʿamâmek alzam min ḫwâleḥ*. Th

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

611 counted himself five times removed from his second cousin, Neǧîb. The older a man grows, the more extended is the circle 602 of his relatives, provided, of course, that he begets sons, for his *ahl* then comprises not only his father and grandfather, if living, and his collaterals, but also his sons and grandsons.

602 The *ahl* of a Rwejli protects him from injustice and suffers for his guilt. The representative of this blood relationship is likewise known as *ahl*. This representative, that is, the *ahl* in the narrower sense of the word, is usually either the father, the uncle, or the elder brother. Sa'ûd, the son of Prince an-Nûri, had a tent of his own; if he said: "I shall go to my *ahl*," he never went into his own tent but into that of his father, Prince an-Nûri. If the latter was not present, he hastened to his older brother, Nawwâf. A solemn proclamation that 608 somebody has been received into such and such an *ahl* may take the place of blood relationship.

The *ahl al-bejt* denotes the wife of a tent-owner or the 601 wife of his brother, the whole tent being under her control. 592 The phrase *ahl al-bejt* is interchangeable with *râ'ijet al-bejt*, the mistress of the tent. A guest calls for *ahl al-bejt* if he wishes to have a covering for his bed. The Bedouin living in a tent of his own calls his wife *ahl al-bejt*, *ahl bejti*, or *râ'ijet bejti*. If he has children they also belong to the *ahl al-bejt*. The wife never calls her husband *ahl al-bejt* or *ahl bejti*, but *râ'i-l-bejt* or *râ'i bejtena*, lord of the tent, lord of our tent. If she has a little boy, she refers to her husband as *abu flân*, the father of So and So. As long as the Rwejli lives in his father's tent it is impossible to speak of his *ahl al-bejt*, even though he is married and has children. He and his family belong to the family, *ahl*, of his father. If the father dies and his married sons still remain with their families in his tent, it is known as the tent of the sons of So and So, *bejt 'ejâl flân*, or the tent of their mother, if she is alive. The *ahl al-bejt* of such a tent is either the old mother or the wife of one of the brothers who has charge of the tent. If the wife of the oldest brother cannot agree with the wives of the remaining brothers, her husband says to her: "Thou shalt stay in this corner and from today onwards the *ahl al-bejt* (*râ'ijet al-bejt*) will be So and So." Among the Rwala the *ahl al-bejt* is the same as the *'aǧîz* of the other tribes.

In its broader significance *ahl* denotes distinct tribes that 619 are generally united for their mutual protection. Thus it is

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

619 possible to speak of the Ahl al-Ğebel, by which are understood the various tribes of diverse origin that encamp in the eastern and southern parts of the Ḥawrân mountain range. *Ahl ad-dîre* are the inhabitants of various villages who never leave their territory, Ahâli-l-Kerak are the various tribes forming the population of the town of Kerak, and so on.

594 The *'ajle* indicates a family which has a house and hearth of its own, *al-'ajle ahl al-ğdâr w-an-nâr*. Any settler who has a house of his own and in it a wife who cooks for him is said to have his *'ajle*.

601 The word *ḏurrijje*, descendants, is replaced among the Rwala by the word *ẓana*, which designates very distant descendants, irrespective of whether they have actually sprung from a common ancestor or the relationship is due to adoption.

CHIEFS

622 The word *ḳowm* indicates the Bedouins ruled by a chief. Thus it is possible to say: "*Ḳowm eben ša'lân*, he is of the *ḳowm* of Eben Ša'lân"; "the *ḳowm* of Eben Me'ğel are encamped there; the *ḳowm* of Eben Ğandal also took part in the raid"; but such a phrase as: "That is the *ḳowm* of the Rwala" or "He is descended from the *ḳowm* of the Freğe" will never be heard. When Prince Eben Ša'lân speaks of *ğemâ'ati* he is thinking of the various tribes who obey his orders and who hasten to his assistance, *jefza'ûn*. *Ğemâ'a* is almost the same as *ḳowm*.

The rank of chief is hereditary in a definite house, *âl*. It is usual to recognize as chief that member who is most suitable by reason of his mental and physical qualities, nor need he be the oldest in the ruling house. Among the clans and tribes ruling houses persist as such until they die out, although their power may have become extremely weak and many families may have deserted them. A head chief or 643 prince to whom the other chiefs have submitted either of their own free will or under compulsion and who represents a whole tribe or group of tribes is overthrown more frequently than an ordinary chief, and his rank passes to another kin. This most frequently happens if the hereditary head chief is not distinguished by warlike ability. He then directs the external affairs of his tribe as *šejḫ el-bâb*, while affairs of war are left to a man renowned for his courage and prudence

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

to the number of their camels. After a certain time an-Nûri or his son would ride out with his slaves to the different chiefs and collect the tax. Those who escaped and did not pay the tax were punished, when caught, with the loss of one camel. The collected tax was punctually conveyed by the prince to the Government, the prince retaining the half by which he had increased it. From this amount he made allotments to members of the ruling house and some chiefs; thus the following amounts were distributed:

to Ḥâled eben Saṭṭâm £T150 ($675);
to ʿAḍûb eben Meǧwel £T20 ($90);
to Fahad eben Mašhûr £T50 ($225).

He himself retained at least £T150 ($675), and in addition to this he sold annually three or four horses and twenty to thirty camels.

For each of his 30 to 35 horses the prince buys 5 loads of barley at £T1 ($4.50) per load: for his guests, slaves, and family, 40 loads of flour at 40 *meǧidijjât* ($36) per load, 20 loads of wheat at 15 *meǧidijjât* ($13.50), 7 loads of *burrul* at £T2½ ($11.25), 3 loads of rice at £T4 ($18), 1½ loads of coffee at 100 *meǧidijjât* ($90), 2 loads of sugar at £T5 ($25), butter for £T55 ($247.50); at least 100 rams or sheep for food at 3 *meǧidijjât* ($2.70) each; five camels for food at £T10 ($45) each; clothing and coverlets for his family and slaves and for gifts cost £T130 ($585). He has 80 rifles, and every year he requires at least 6000 rounds of ammunition at the equivalent of 10 to 12 cents for each round. The repair of the tents and the upkeep of the tent materials and ropes cost annually £T50 ($225). He must send gifts to the chiefs from time to time and feed an average of twenty people daily.

Insubordinate chiefs are dealt with by the prince where and as he can. Bhejder, a chief from the Freǧe, once departed with his kin when the camels were to be counted for the purpose of estimating how much tax each chief should pay. Prince an-Nûri sent word to him that he was to return immediately, but Bhejder paid no heed. Not until six months later did he come of his own accord on a camel to an-Nûri, and immediately fetters such as are worn by horses on their forefeet were placed upon him. He remained fettered for a whole month.

A weaker tribe has to acknowledge the supremacy of a stronger one and pay it a special tax, which is known as

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

619 651 *ḫúwa*. The Rwala collect the *ḫúwa* from all the Htejm as well as from the inhabitants of various villages. The stronger the government, the fewer the villages which pay them the *ḫúwa*. Al-Žerjitejn, Tudmor, as-Suḫne, Kowm, and aṭ-Ṭajjibe regularly deliver *ḫúwa*. Every settlement and every tributary tribe has among the Rwala its brother, *aḫ* (or *ḫâwi*), to whom it pays annually about 25 *meǧidijjât*. The *aḫ* is bound to restore to the settlement all the property which his fellow tribesmen have stolen from it. The basis of *ḫúwa* is *ḳúwa*, force. Those who are strong compel the numerous settlements to raise *ḫúwa* for them. Those who have no *aḫ* must rely only on the drawn sword, *sejf ṭâjel*. Those who receive the *ḫúwa* must protect those who give it to them, or, as the Rwala say: "He who eats a young goat must protect its mother, *alli jâkol al-ǧedi jaḥma ummeh*."

2:Musil S-4 5 (no date) 1928 MD4 Rwala MD4

584 pray until I get her who warms me in her broad sleeves; then I will pray; *mâni mṣalli lawla' ḥaṣṣ li ṣâfi ar-rdân ṣallejt.*"

LIMITATIONS ON THE CHOICE OF A WIFE

582 In the choice of a wife the Rwejli is considerably limited. He must not marry the divorced wife of his father nor her daughter, not even if she was begotten by another man. He is not allowed to marry the divorced wife of his son or his son's widow, the mother of his wife, the daughter of his brother or sister. Neither may he marry his foster sister. No member of the Eben Ša'lân kin will take to wife a daughter of the Ḥwêṭât or Beni 'Aṭijje tribes nor allow his daughters to marry any of them. Neither the Ḥwêṭât nor Beni 'Aṭijje are by birth equal to the Eben Ša'lân, because they paid, as late as the first half of the nineteenth century, a tax for protection, *ḫuwa*, to the despised Šarârât tribe and camped with them as their *ḫuṣara*, or protected neighbors.

619 554 582 565 No Rwejli dares marry a member of the Ṣlejb, al-Ḥawâzem, al-Fhejḡât, Šarârât, or 'Âzem tribes. All these are also called Htejm. They have their chiefs and their social organization, they live in tents and breed camels just like the other Bedouins, and yet they are not held in esteem. The reason is that they pay a tax for protection, *ḫuwa*; that they are neither able to protect themselves nor gain full independence. Being thus compelled to buy the protection of the more vigorous tribes, they are not allowed to enter into blood relationship with their protectors. They are *ḫuwâs*, they pay *ḫuwa* — and their sons will pay too. Their countenance, or honor, is as white as that of the Rwala, but they are not held in the same esteem. They do not live with the Bedouins as strangers, but as neighbors, *ḫuṣara*. If they serve them, they serve them as *fedawijje*, free servants, which is not considered a disgrace because members of large Bedouin tribes also hire themselves as *fedawijje* to the more powerful chiefs.

582 326 A Rwejli cannot marry the daughter of a blacksmith, *ṣâne'* (pl., *ṣuwâ'*) or other mechanic who camps with the Rwala or lives in their settlements. It is said of the *ṣuwâ'*, that they are no *aṣîla* — that is, that they have no recognized genealogy — and even that nothing is known about their true descent, as they marry newcomers from various towns,

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

settlements, and tribes regardless of whether they are autonomous, free, dependent, or slaves. 582 326

Marriages with slaves are also forbidden. A man marrying a slave would be killed by his kin, *ahl*. No one dares defile the blood of his kin. 582 567

Moreover there are inequalities even among the free Arab tribes. All those belonging to the 'Aneze group consider themselves aristocrats, hold the other tribes in contempt, and dislike forming matrimonial bonds with them. The children born of such wedlock often hear these ironical remarks: 619 554 582 565

"Thou wilt come to nothing, for thou art only half a Rwejli; blood will not mix well with blood; thou wilt resemble thy mother's kin," etc.

Rights of the Eben al-'Amm

The children of parents descended from the respectable old 'Aneze families are the best. Yet even here the bridegroom is not entirely free in choosing a wife, for according to the ancient custom every girl is to wed the nearest young relative whom it is permissible to marry, *eben al-'amm*. This is, generally, a son of her father's cousin; should this cousin have no sons or if the grandfather had no brothers, the girl falls to the nearest kinsman descended from the great-grandfather's brother. The *eben al-'amm* occasionally claims the girl, *jehağğerha*, exclusively for himself, but, even if he does not, the girl cannot marry without his consent, for it is said: "No one but the nearest kinsman can tie or untie her, *'oḳdha w-ḥallha bjad eben 'ammiha* (sic!)." Only when her father wants to marry again and gives her in exchange for his new wife, *jebaddelha bnafsek*, is the *eben al-'amm*'s claim null and void. On the other hand, if the girl refuses to be wedded to her *eben al-'amm*, he may kill her without becoming liable for compensation. 582

If the *eben al-'amm* knows that the girl will not hear of him, being already in love with someone else, he forbids the marriage and the girl grows old.

If the father of the girl claimed by her *eben al-'amm* dies and the girl loves another, she goes immediately after the father's death to the relative who claims her exclusively for himself, called in this case *ḥağğir*, and asks: "My father has passed away; I want thee to release my neck; I want thee 582 584

539[x] 3. O thou, whose donkeys have trampled down every fountain where they have drunk,
What is destroyed thou must repair with timber and stone.

The Rwejli warns the Ṣlubi not to change his vocation and urges him to return to his people.

[619] Veree 1. The Rwala call every Ṣlubi Abu-l-Ḥala, the father of the desert, i.e. the dweller in the barren desert. *Al-ḥala* is to the Bedouin any region where his camels cannot subsist in a particular year. But the Ṣlubi remains with his asses and a few goats even in such places. In the plural the Ṣlejb are not called Awlâd al-Ḥala, but Awlâd Ṛânem, owing to their belief that they all have the same progenitor, Ṛânem. The Ṣlubi has laid up sorrow in his heart because he will be disappointed. The word *kubb* is used of spilling dirty water or [224] casting aside a useless occupation. *Zanânîḥ* are oval pieces of antelope skin which the Ṣlejb tie over their knees and elbows when crawling after game. They usually cover themselves with the twigs of perennials, giving themselves the appearance of long bushes, and then crawl carefully on their elbows and knees to the herds of gazelles, of antelopes, and even of ostriches. [231] 2. The Ṣlejb keep many common dogs, which guard their flocks [312] against the wolves and hyenas by day and night. 3. They never camp near the large watering places, where they might meet with the Bedouins, whom they avoid as much as possible. However, they know every shallow well in channels filled with coarse sand. In the rainy season the water flows down into the rocky channels, forming after long rains a stream which fills the scorched channel for several days, until the surface water evaporates in the hot sun and only the remainder flows under the coarse sand, filling all the hollows and pits of the rocky bottom. These hollows are known to the Ṣlejb, who shovel away the sand and gravel, wall in the hollow so that it may not sink in, cover it with branches and turf, and then pile on sand, to keep out the sun and hide the water from strangers. When in need of water, they open these hollows, water their donkeys, fill their water bags, and carry them to their tents. The thirsty donkeys frequently trample down the water hole which they have just emptied, compelling the Ṣlubi to repair it before the coming of new rains, if his family and his flock are not to suffer from thirst.

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

panied by a *ḫawi* (or *ḫâwi*) and, nevertheless, some member of the chief's tribe or a fellow tribesman of the *ḫawi* attacks and robs him, the culprit is punished with far greater severity than if he had committed murder, *takfi' al-waǧh aṣ'ab min ḍabḥat az-zelema* (sic). For in a case of murder the blood price is fixed by ancient custom, whereas a chief or a *ḫawi* and their kin may ask any compensation they wish for the corruption of the face. Of such unlimited demands every robber is very much afraid, and therefore, although he often beats the *ḫawi* soundly and curses him, he always returns to the traveler all that he has robbed him of and begs him to swear in the *ḫawi's* presence that none of his property is missing and to forgive him.

THE *ḪAWI* OR COMPANION WHO PROTECTS TRAVELERS

If the traveler distrusts some tribe, he tries to hire as comrade either a member or an ally of the tribe, that he may then ride before his face. A companion protecting the traveler from both his fellow tribesmen and allies is called a *ḫawi*. To travel with a *ḫawi* is always easier than to travel before a chief's countenance, because a *ḫawi* can be seen and heard, whereas the protection of a chief, often living at a great distance, must be first proved, which not only takes some time but in most cases is difficult. For this reason the chief usually gives the traveler in addition to his protection one of his slaves or servants to act as companion.

In the selection of a *ḫawi* much caution is necessary. The more powerful and better known his kin, the more can his protection be depended upon. A common Rwejli is unable to protect against all the 'Aneze but only against the division of this group of tribes called Ẓana Muslim. These people have an old, established custom that whenever any of them eats a meal with a traveler he also lends him his face, *ḫawijet ġa'ra*. In this case it is not necessary at all for the traveler to ask him to be his *ḫawi*, as any man of the Ẓana Muslim is bound to deliver him from danger without a special request, *min ṣejr nab' jefekkeh*. Only a culprit fleeing before an avenger cannot become a *ḫawi*.

One single face protects against all members of the Ẓana Muslim; the same applies to the Ẓana Biḍr and also to all the 'Amârât, the other two great divisions of the 'Aneze. As a

2:Musil S-4,5 (no date)1928 MD4 Rwala MD4

result, three *ḫawi* suffice for protection against all the 'Aneze from Aleppo to the Nefûd and from the Sirḥân depression to the river Tigris, *leḥom waǧh wâḥed*.

With the Šammar it is altogether different. There the most reliable face is furnished by a man either of the Sinǧâra or the 'Abde. As the Aslam and Tûmân quarrel continually to traverse their territories with only one *ḫawi* is out of the question. If a traveler meets a Šammari and eats with him, he must nevertheless ask: "Wilt thou give me thy face against the Šammar if I give thee mine against Such-and-Such?" And, if the Šammari agrees, another question is necessary: "Against which Šammar canst thou be my *ḫawi*?" This must be repeated every evening, as a Šammari usually promises for one day only.

The members of the Šarârât tribe, which has no head chief who can dictate to all the clans, *mâ jekûl 'alejhom waḥad*, are not secure even against their own fellow tribesmen. Then it pays to be very exact in inquiring whether the *ḫawi* can protect against the whole of his clan or merely against a few kins. A Šarâri *ḫawi*, too, keeps his engagement for one day only. Should the traveler fail to renew the agreement with him, his *ḫawi* may himself rob him on the next day or make common cause with the robbers.

PROTECTION BY REQUEST

Protection granted by request, *daḫḫâla*, is the basis of all security both of person and property. Whoever is threatened by death or loss of property or whoever thinks that he is being wronged asks protection from him who has the power to give it. At the same time it is everyone's duty to give protection when requested to do so. A refusal would imply weakness, would blacken one's honor, and the man who refuses would be derided at all camp fires for his lack of manly courage. It is, of course, true that no one likes to be asked for protection because of the ever full of difficulties and trouble that is involved in it.

One who is oppressed personally has to ask protection of someone more powerful or of a member of an important clan; it is sufficient, however, for him to enter the tent of the one whose protection he desires or even its sacred precincts, *maḥârem*. The precincts begin either at the limits of

CHAPTER XXI

WAR AND PEACE

721
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181

The Rwala are ever at war with one tribe or another. Without war a Rwejli could not live. War gives him an opportunity of displaying his cunning, endurance, and courage. He neither loves the shedding of blood, nor craves booty, but is allured by danger and delights in the predatory art. The booty itself he will give away without thinking much about it — even to the wife of the very man he has just robbed. Some tribes, not always entire strangers, hate each other cordially. Between them peace is never of long duration. Despite the greatest efforts of the chiefs to prevent war, their people continue to attack and destroy one another. With the tribes settled along the desert borders and fully subject to the Government, peace is never concluded. If the Government, which is supposed to protect them, is weak, the Rwala despoil them whenever they are so inclined. The more distant the pastures of two tribes are, the longer will the war between them last.

DECLARATIONS OF WAR

721

The causes of war are, as a rule, petty thefts and the capturing of stray animals. The individual tribesmen begin to accuse each other of harboring stolen she-camels, *naḥâjes*. Then they call on their chiefs for help. Couriers ride from tribe to tribe with verbal and written messages. Evidently both tribes desire war. Finally the chief of one tribe sends to the chief of the other a letter worded somewhat as follows:

"To the well-born, highly honored brother, Chief So-and-So! May Allâh preserve his good name! Amen. Extending our greetings and entreating Allâh's mercy and blessing for you, we announce to you that your Arabs are harassing our people and robbing them of their property continually without any effort on your part to put a stop to it. From this we judge that it happens with your assent. We now demand that you return without delay the stolen camels. If you refuse, you are, behold! hereby deprived of your fair name, *mafrûd en-naḳlu'*

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

721 honesty, *raddejna an-neḳa' 'alejkom*, or wipes, or scrapes, it off, *maǧrûd 'alejkom an-neḳa'*. As soon as this is done, they may attack without injuring their honor in the least; *elja' raddejna an-neḳa' naṣîr 'ala waẓha-n-neḳa'*. Their face will remain white. But when they attack without having first wiped off the *neḳa'*, they commit treason and blacken their honor; *elja' mâ raddejna an-neḳa' hâḍa bowḳen buḳtúna jâ sûdân al-ḥejl*. The *neḳa'* is the beginning of the war, *râs al-ḳwâme*, also the pillar of fighting, *'amûd al-ḥarâjeb*, and thus signifies the declaration of hostilities.

721 622 643 619 The chief of any tribe may declare war. If several tribes ally themselves under one prince, they do not thereby renounce their right of declaring war independently. Prince an-Nûri eben Ša'lân is the recognized head of the Rwala, the Weld 'Ali, the Ešâġe'a, the Kwâčbe, and others, and yet he never declares war in the name of them all but merely of his own Rwala. During my stay there the Rwala lived at peace, *ṣâḥeb*, with the Fed'ân, but this did not prevent the Weld 'Ali from making war, *ḳowm*, on the latter. When Prince an-Nûri declared war on Eben Rašîd the envoys of the Tûmân, a division of the Šammar subject to Eben Rašîd, immediately appeared before him, suing for peace. Only when the chiefs of all the allied tribes give him the full power, *mawwanûh*, can he declare war in their name, and war is also waged against all of them, *ḳowm 'ala-l-ǧamî'*.

RAIDS

Small Raids

721 701 As soon as war has been declared raids, both large and small, begin and often a regular battle, *maṣaḥ*, is also fought. If the hostile tribes camp somewhere near, a few men start out for robbery on foot, *jiḥammârûn*. If the camps are at some distance, they ride on camels, *ma'âjir bizkûr ar-rčûb*. When more than twenty men on camels, *ǧejš*, or on horses and camels, *ḥejl w-ǧejš*, gather, then it is a raid, *ġazw*, called *ġaṣîr* when the number of participants is small, and *čebîr* when it is large. Every expedition of this kind has a leader, *'eḏîd* (pl., *'uḏûd*), who need not always be a chief of a tribe, as every tribe can have its own military leader or war commander, *šejḫ aš-šâḏâd*, if the chief is not possessed of suffi-

Jâ ḍrajjem laḥa!fat 'alejk
ḥoṭemt w-'aḳabk al-felâḥ
min 'oḳob mâ rišak četir
w-al-jowm mak,ûm al-ǧenâḥ.

O Ḍrajjem! faith, it was measured to thee with the same measure.
A rap on the nose thou hast got, and thy success is gone.
Though many feathers thou hast inherited,
Yet today thy wings are broken for ever.

Faḳḳ al-ǧelam 'ajja jeṣûl
wa' direti ṛadaw baha
ešraw lmarat 'ali zebûn
ḥalawk jalbes ṭawbaha.

He opened his shears, refused to attack.
Ah, they occupied my territory!
They purchased a caftan for 'Ali's wife
And made him wear her dress.

Owing to the lack of good rain, there was no pasture in the Rwala territory at one time and consequently no affluence, *dirt ar-rwala maḥal mâ baha rabi'*, but in the regions inhabited by their enemies, the tribe of Sba'a, the vegetation was luxuriant, *rif*. So they agreed among themselves, *taxâzaw*, to move into the Sba'a territory, *dira*, and said: 721 619

"We shall go there and encamp near our relatives, the 'Aneze; *ehna ntnaǧǧeh ila had-dira wa-nzel ḥawâli žeribna 'aneza* (sic). If they accept our friendship we shall become their friends and conclude peace with them, *elja ḳbalaw ṣuḥebna ṣâḥebnâhom wa-tṣâlehna ma'hom*; if they refuse we will fight them, *w-elja' mâ ḳbalaw aṣ-ṣulḥ willa nḥârebhom*. Either they will take us or we shall take them, drive them out and use the pastures in their territory, and thus save our herds and our own lives; *amma jâḥeḏûna w-amma nâḥeḏhom wa-nhaǧǧeǧhom w-nar'a al-mar'a alli bdirthom wa-nsaḳḳem ḥalâlna wa-n'îš.*"

Remaining steadfast in this resolve, *ṛaṣabaw 'ala harr'j*, they marched into the Sba'a territory and soon reached the settlement of al-Midân, which belongs politically to the administrative district of Ḥoms, *tab' ḥoms*. There the Sba'a and Fed'ân tribes were already encamped and ready to fight. 721 726

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

726 539A flank. *Dabbûs* is a heavy wooden staff, about 120 centimeters long. *Medâbis* (sing., *medbes*) are youths armed with such staves. They beat the enemy with the staves, pursue those who flee, and if they turn their mares in another direction it is only to save a comrade swept from his saddle. *Ḥarrafaw:* turned their mares about for a new attack, *taḥrîf*. *Ṭarîḥ* is a rider thrown from the saddle. He is usually seriously wounded and calls to his comrades to help him. It is considered dishonorable, a shame, *'ajb*, to give a *ṭarîḥ* the finishing stroke.

539A

Jâ rabb jâ rabb ar-raḥûm
tarmi-l-ḥaja bidijârana
narmi-l-'aša lalli jaḥûm
la'ujûn ǧillen bikârana.

O Lord! our gracious Lord!
Thou wilt pour forth a copious rain on our lands,
Whilst we shall pour forth a supper for the circling birds,
Before the eyes of our big she-camels.

Ḥaja are abundant rains which assure a luxuriant growth of annuals. If the latter cannot thrive, it is because there has been no *ḥaja*, and no affluence, *rabî'*, will follow. *Dire* means territory belonging to one tribe or subject to one emir. Thus Eben Sa'ûd is obeyed by many different tribes, and their territories all form the *dirat eben sa'ûd*. The Rwala eat to satiety only once a day — in the evening — and therefore use the word *'aša*, meaning supper, to express a meal in general. *Jaḥûm*, it circles, is used of a white vulture with reddish wings and yellow beak. It accompanies the warriors on almost all their trips and flies above the battle ground untiringly. *Gill* are strong, big she-camels. The enemy tries to capture them, but their defenders come in time to repel the attack.

Habbî lana ḥbûb ar-rîḥ ḥabbî lana
elja' má tekâmel ḥejlana.

Blow luck to us, O wave of the wind! blow,
Until our riders are assembled.

The first riders on reaching the attacked herds must, together with the herdsmen, repel the first attack of the enemy; therefore they appeal to the breeze to be favorable to them, for, if they have to fight against the wind which

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

726 K
539 x

6. *aḥûf ḥejl ḥujûḥekom teʿeb aʿâb*
ʿan surbet ar-ribâʿin ḥom w-al-ḥamâmid
7. *abu-d-dhûr muʿawwed jilḥab alhâb*
beʿûf rammâj al-malâbis marʿid
8. *wu' suṭṭak ḥwij al-ḥejl suṭṭat ḥalabláb*
ḥallak tezhar min zemâjelk ferrid
9. *wa' min ṣâḳ less ḥarâbna ḥârebeh ḥâb*
jûṣef ǧwâdek min waro-z-zilm w-jaʿid.

1. O thou who ridest a trotting [she-camel] with a troop of nine thousand!
Their camels near the Ḥasan and Mesâʿîd
2. In midsummer dwell, to be protected from disease of the bowels and from flies,
While at Ṣwêr in autumn thou wilt find camels young and well fed.
3. The camels [of that troop] bear no load but gunpowder in horns,
Sabers of Persian make, and spears with steel blades.
4. They will reach the accursed Čenhâb kin.
The Čenhâb, whose prayers and kin alike be cursed.
5. Say to them: "Your riders on young mares with clipped tails were driven back by the cavalry
From the river Euphrates as far as the creek of 'Erbîd."
6. I seem to see your chiefs' horses as they played
Before the Ribâʿîn and Ḥamâmîd troop.
7. [The Rwala emblem] Abu-d-Dhûr is accustomed to throwing of flames
With the help of the thunderer, defeating men clad in armor.
8. Ah, that true man of strength did thoroughly cuff thy face
And left thee alone of all the pack camels.
9. Ah, of one who has tasted the tickling of our spears the moustache will grow gray,
He will stop his horse and will return home behind the back of other men.

The reciter was 'Awde al-Kwêčbi. 1. *Hoḏḏâb* is a she-camel which trots as fast as a mare. Ḥasan and Mesâʿîd are tribes living in the lowland west and northwest of the Ḥawrân, where, as a rule, the Rwala camp from the end of June to the middle of August.

619 ●
221